MUSLIM WOMEN AND UNIVERSITY EDUCATION

Foreword by Shaykh Ahmad Jibril

— Lanterns of Tawheed —

بسم الله الرحمن الرحيم

Foreword by Shaykh Ahmad Musa Jibrīl حفظه الله 1

Author's Introduction 3

Objection to the Curricula 5

Free-Mixing 13

Exception Regarding Men 22

Responding to Common Doubts 25

Conclusion 32

Experiences 36

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"And O my people, I ask not of you for it any wealth. My reward is not but from Allāh." [11:29]

Foreword by Shaykh Ahmad Mūsā Jibrīl حفظه الله

بسم الله، والحمد لله، والصلاة والسلام على رسول الله وعلى آله وصحبه ومن والاه وبعد...

The topic of this book was originally sent as a question to me by my most dearest of students (those behind Lanterns of Tawheed), may Allāh Bless and Preserve — them, their family, and Da'wah. These dear companions never cease to amaze me, whether in their excelling 'Ilm, purity of Manhaj, beautiful and beneficial works, or their beautiful manners (Akhlāq) (أحسبهم كذلك والله حسيبهم، ولا أزكي على الله أحدًا). Due to my confidence in their knowledge, I redirected the question back at them and asked them to write a comprehensive book on the matter, and as expected, they exceeded my expectations, جزاهم الله خير الجزاء وبارك فيهم. After they sent it over, I kept it for a long period of time in order to thoroughly review it and benefit from it — while they patiently waited, may Allāh reward them for that.

The book is related to topics concerning women, free-mixing, and attending modern-day universities. In this book, they address some common doubts spread by those with diseased hearts regarding the aforementioned topics and respond to them in a very powerful way.

Among the many things which make this book unique is that it leaves no room for the feminists and modernists alike to bring forth their futile and flimsy arguments, nor can they allege that the author "doesn't know what women go through," as the author is a noble sister herself. Also, it is the only book that I've come across on this topic, unique to the English language, which has been able to succinctly tackle a modern-day issue that plagues the Ummah today in an eloquent and classical way, filled with proofs from the Qur'ān and Sunnah, as well as some relevant commentary by classical and contemporary scholars. While I'm

unsure if this was the intent, the style of the book closely resembles the style of the noble Imām, Ash-Shaykh Nāsir Al-Fahd فك الله بالعز أسره, as expressed in some of his books — and this is likely due to the author's thorough study and translation of some of the Shaykh's works.

I encourage all of our sisters, brothers, fathers, and mothers to read this book and share it with their respective families. I ask Allāh to make this effort a reference for the Ummah on this matter for centuries to come, a Sadaqah Jāriyah for the author and her family, and a means of Khayr and guidance for every seeker of Haqq.

Among the biggest blessings of my return to Da'wah in the past several years, was in meeting the family of the author — a family of 'Ilm and 'Amal, (أحسبهم كذلك والله حسيبهم، ولا أزكي على الله أحدًا).

Ahmad Musā Jibrīl

Safar 28, 1445 AH

Author's Introduction

بسم الله الرحمن الرحيم

All the most perfect and complete praises belong to Allāh, and may the Salāh and Salām of Allāh be upon the Messenger of Allāh. As for what follows:

Although it has consistently remained a topic that flashes in and out of the spotlight, as of late, the issue of Muslim women attending coeducational universities and the debate on its permissibility/prohibition has surged in popularity. The discourse has begun to receive unprecedented interest from Muslim audiences in the West, spurring it further into center stage. Many individuals, with all sorts of agendas and backgrounds, have contributed to the dialogue with their arguments for and against. For many years, Western education and free-mixed universities were masqueraded in the West as a form of empowerment for our Ummah and a route to victory. Now, upon seeing the new lows of misguidance that the younger generation of the Ummah is emerging with, many have started to become aware of the reality. The mask has begun to fall, and the consequences of this issue being taken lightly have started to surface.

However, there remain many whose eyes have been blinded from seeing the dangers caused by leniency in this issue. They have presented many doubts and arguments in favor of permitting it, claiming to have proof from the Book of Allāh and the Sunnah of His Messenger ﷺ as seeming support for their positions. Some are well aware of the effects of these institutions on the Muslim Ummah, and it is their awareness of this that pushes them to exert all their efforts into normalizing and encouraging the attendance of our youth at such facilities. While they package their agenda in deceiving labels of positivity, what's really intended through this ploy is the downfall and desecration of our 'Aqīdah and morals. The

employment of these arguments and tactics has left many confused and misled on what the correct Islāmic position on the issue is.

Scholars have already addressed this topic, and Fatāwah have already been passed regarding its ruling. Unfortunately, the voices of truth and wisdom that addressed this issue and its dangers many years ago were drowned out, due to the large disconnect between Western Muslims and the Ulamā' of the East — along with the general influence of residing in the lands of the disbelievers.

Seeking Allāh's Aid and Blessings and beginning in His Exalted Name, this humble effort is intended to clarify the general ruling on the issue of free-mixed, secular universities, with a more specific focus on the attendance of Muslim women. Additionally, it aims to respond to doubts brought forth by those in the Ummah who have been affected by the low standards and lifestyles of the disbelievers. We ask Allāh to make it beneficial for all who read it, and that it be sincerely for His sake.

May Allāh سبحانه وتعالى reward our dear Shaykh Ahmad Jibrīl حفظه الله for the precious time he took out to review this work and for suggesting it in the first place, and may He reward the other brothers and sisters who provided their feedback, aided in translation, and gave suggestions for improvement. May Allah make it a Sadaqah Jāriyah on behalf of them and the Shaykh alike and accept their efforts.

Objection to the Curricula

The Kuffār fight their battle to establish the hegemony of Shirk over the world on two fronts: the physical front and the ideological one. While they continue to subdue Muslims everywhere by physical force, even they are well aware of the fact that until Kufr rules in their hearts, its external rule over them cannot be considered secure. Universities have played a major role in the dissemination of liberalism and the propagation of Kufr throughout the Western and Muslim world for decades now. They serve as the conclusive stage of indoctrination, finalizing the brainwashing levied upon the population throughout grade school,[1] after which individuals enter society as pawns to further the liberal world order — or to at least not pose any threat to it — except those who Allāh has mercy upon. The education system of the disbelievers is their principal weapon in the ideological war that they've levied upon Islām. This is no conspiracy theory. In fact, studies have consistently established a positive correlation between an individual's level of a college education and the likelihood of them embracing liberal views or totally ascribing to liberal doctrines. The Pew Research Center reports that "Highly educated adults – particularly those who have attended graduate school – are far more likely than those with less education to take predominantly liberal positions across a range of political values."[2] Going further, they also cited that nearly half of all adults who have completed college, yet not graduate school, consistently or mostly hold liberal political values.[3] This statistic continues to grow and has increased sharply in recent decades. In fact, when the beliefs of those with just a high school degree

[1] A detailed discussion by Shaykh Ahmad Jibrīl حفظه الله on this issue can be viewed here.
[2] Geiger, A. (2016, April 26). *A wider ideological gap between more and less educated adults*. Pew Research Center - U.S. Politics & Policy. https://www.pewresearch.org/politics/2016/04/26/a-wider-ideological-gap-between-more-and-less-educated-adults/
[3] Ibid.

are compared with those of others who have had some level of college education, one finds a significant increase in the likelihood of liberal opinions being held by the latter group. No wise person could assume that such a clear and obvious change in the beliefs of attendees is merely a coincidence.

Aside from the obvious agenda that's being pushed via the curricula of these institutions, the environment on campus also has a major role to play in the brainwashing that takes place. Spending hours a day in a facility that serves as a hub for an agglomeration of professors and students ascribing to Kufri positions and opinions will only serve to cement such beliefs in one's heart, or at least cause doubts in one's Tawhīd. No individual who has ever stepped foot in a university can even cast doubt on the fact that campus culture has the effect of normalizing and promulgating all sorts of strange ideologies and types of Kufr in the minds of young people, with the effects increasing as time spent on campus increases. Professors are known to not only preach and glorify their own corrupt belief systems and doctrines, but to also question, undermine, and cause doubts in any counter-opinions expressed or held by their students. Combined, these factors serve to breed an environment in which students are encouraged to conform to the status quo they're surrounded with when it comes to their beliefs and ideas.

Such effects are not a mere happening, rather the curricula and content are specifically designed to produce such outcomes. While they bomb their democracy and secularism into place on our lands, they're forced to take a more tactical and gradual approach when it comes to instilling such ideologies in our hearts. They parade their enthusiasm for erecting Western universities in our countries and pushing Western curricula into our schools as a humanitarian cause, allegedly intended to aid in "furthering education" to establish more stable and prosperous societies. But those with foresight can see that this allegedly innocent cause is only a Trojan horse in their war against Tawhīd and Sharī'ah, and we ask Allāh that their evil plots return upon them. The effects of the Western curriculums and universities on Muslim populations, combined with the laws of the disbelievers being cemented in our lands, has resulted in a totally

Westernized and degenerate generation; a generation that has exceeded their predecessors — not only in every type of immorality and indecency, but in every type of Shirk and Kufr as well. At one point in time, the Muslims resisted the colonizers, but now they graduate from their universities having fully embosomed their ideals and world views, emerging as puppets of the colonizers themselves. And with this celebrated so-called "enlightenment", they work knowingly or unknowingly, to further the agendas and aims of the enemy, destroying their Ummah with their own hands.

One can see the great efforts the disbelievers exhaust specifically in the sector of education for women. They've established countless organizations dedicated to furthering women's education in Muslim lands and advocate for it with great force and zeal, to the extent that whenever they come to know of women being restricted from accessing education, you see an uproar amongst Kuffār, the likes of which are not seen from them for the greater issues that trouble the Ummah. This is not due to their sincere concern for our women or their good wishes for them — because Allāh has informed us that they desire the exact opposite for us when He تعالى said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّواْ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ

O you who believe! Take not as (your) Bitānah (advisors, consultants, protectors, helpers, friends) those outside your religion since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Āyāt (proofs, evidence, verses) if you understand.[4]

[4] Sūrat Āl Imrān: 118

And when He said:

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا ۖ وَإِن تَصْبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allāh, their plot will not harm you at all. Indeed, Allāh is encompassing of what they do[5].

It's imperative that the Muslims understand that the Kuffār have such an obsession with "educating" and "liberating" our women and pushing for their independence, because they have understood that which many of us fail to grasp — and that is that the Muslim woman is the backbone of the Ummah, who makes up half of it and raises the other half. Once she has been corrupted, the entire Ummah is corrupted and left in ruins. In fact, they've known and capitalized off this knowledge for centuries, especially during the initial periods of colonizing Muslim lands. In *Algeria Unveiled* by Frantz Fannon, their understanding of this concept is clearly demonstrated. He cites the attitude of the French Administration during the colonization of Algeria, saying, **"**At an initial stage, there was a pure and simple adoption of the well-known formula, **'Let's win over the women and the rest will follow.'"** He also quotes what he refers to as their doctrine, **"**If we want to destroy the structure of Algerian society, its capacity for resistance, **we must first of all conquer the women**..." Fannon continued, saying that **"**Convening the woman, winning her over to the foreign values, wrenching her free from her status, was at the same time achieving a real power over the man.**"** Additionally, Maurice Viollette, who served as governor-general of Algeria twice, is known to have said, **"**One cannot envisage the question of relations between Europeans and natives (Muslims) without devoting a **special chapter to**

[5] Sūrat Āl Imrān: 120

the native woman.**”** Separate, independent efforts and campaigns were launched to target Muslim women and girls, and special schools were set up to educate them. The main goals of these institutions were to indoctrinate them with the morals (or lack thereof) of the disbelieving, Western world, and to negatively influence their adherence to Islāmic law and tradition. Let no one assume that they have left these methods in the past; rather these campaigns are ongoing and continuous, because their war against the Sharī’ah and Islām is ongoing and continuous. Targeting the woman is a principal component of their methodology in overrunning the Ummah. Therefore, it is essential that the issue of educating our women through their institutions and curriculums is given more attention and viewed with an even more suspicious and critical eye.

Additionally, there is more danger in the case of a woman in this context than in the case of a man, due to the difference in their natures. In His infinite Wisdom, Allāh عز وجل has created the man and the woman with inherent differences in their dispositions, and the Qur’ān and Sunnah attest to this. Allāh تعالى says,

وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ

And the male is not like the female.[6]

The Mufassirīn have said this refers to her weakness (physically) and due to the limitations she has on serving Allāh publicly (because she is ‘Awrah). However, her weakness is not only in her physique, but also in her mental faculties and willpower. Allāh’s Messenger ﷺ counseled women and advised them saying, **“**I have never seen anyone lacking in discernment and religion, more overwhelming to a man of wisdom, than you.**”**[7] While the unreligious and ideologically

[6] Sūrat Āl Imrān: 36

[7] Bukhāri, Muslim, Ibn Mājah: 4003, At-Tirmidhi: 2613

compromised who claim Islām take offense to this Hadīth, the Allāh-fearing accept, affirm, and understand that it is stating a reality, just as the Sahābiyyāt who heard it did.

Women, in general, are more prone to being affected and indoctrinated by the various ideologies that the Kuffār seek to impose upon the Ummah. When it comes to Fitan, a woman is an easy target to influence because she tends to be more malleable than men and is unable to withstand as much pressure. This is exhibited in the Hadīth where RasūlAllāh ﷺ stated that **"**The Dajjāl will come to this pond in Marriqanāt – a valley in Madīnah – and most of those who go out to him will be women, until a man will come to his mother-in-law, his mother, his daughter, his sister, and his aunt, and will tie them up strongly for fear that they will go out to him.**"**[8] This part of their nature is also one of the reasons (among others) behind why Muslimāt are prohibited from marrying men of other religions,[9] whereas Muslim men are generally permitted to marry women from Ahl Al-Kitāb.[10] Aside from these proofs, this is also something that is attested to by experience, especially in the case of attending universities. The stories relayed regarding women who completely transformed their beliefs and lifestyles after having attended these institutions are far more frequent than one might expect.[11] This weakness, combined with the great influence and role they play in raising the Ummah, has always rendered our women as being the first prey that the disbelievers target in their agendas against Islām. It is upon us to understand this and be cautious of it.

The differences in women's psyches also result in different choices regarding which majors they choose to study. Certain majors are male-dominated, while others are female-dominated, due to the contrast in matters

[8] Ahmad: 5099

[9] i.e., due to the Fitnah they would face in their Dīn by being married to a Kāfir

[10] With conditions, that scholars have deemed even stricter in this day and age, and even considered Harām due to the lack of control men have in modern societies over the custody and religion of their children.

[11] Some examples of such stories have been submitted to us by our followers and are included towards the end of the book.

that interest the respective genders. For example, the engineering field is composed of 80% male students, with STEM in general being overwhelmingly dominated by men. The opposite is true of majors like psychology, which consists of 80% female students. Most women have an inclination to adopt majors in humanities, liberal arts, and social sciences — or even the abominable "gender studies" degrees, which have skyrocketed by 300% since the 1990s. Statistics depict degrees in these categories as being the most popular majors among female students. Although the differences in interests are natural, in this specific context, it's dangerous — specifically for women. The sections of study that draw the attention of women are also the sectors that most actively and intensely promote liberal theology and Kufri beliefs. Rather, they go even further to challenge and "debunk" practices and beliefs that align with Islāmic teachings. Undeniably, psychology curricula push the Theory of Evolution as fact and present it as the foundation of many human behaviors. Furthermore, they glorify and parade all sorts of deranged philosophers and their anti-Islāmic ideas as enlightenment. Gender studies programs promote the immorality and Fahshā' of feminism and LQBTQ on an unprecedented scale, to the point that it's quite literally impossible to find graduates of these programs who are still Muslim.[12] Literature that is required to be read and studied for English language majors is replete with Fāhishah and Fisq, leading to the normalization of such abomination in the heart. Additionally, hardly any sector of these studies is free from the forced praise of the legal systems of Shirk and Kufr (such as democracy) and the celebration of laws that contradict the Sharī'ah. If one were to continue regarding the issues with the curriculums, it would become far too long of a discussion. Although almost all degrees in Western universities contain some level of harmful content, the dangers that these specific degrees (mostly studied by women) pose to morals and 'Aqīdah far supersede the others.

Aside from dangers to 'Aqīdah, these humanities/social sciences degrees commonly require a greater and more active level of free-mixing and interaction

[12] Meaning that most who graduate with such degrees have apostated due to the liberal and anti-Islāmic beliefs that they've adopted, even if they consider and label themselves to be Muslims.

with classmates as compared to other subject areas. Examples of this mixing include labs, practicals, workshops, student teaching, etc. This is done in order to prepare students for careers in these fields, which also require a greater level of free-mixing and interaction/socialization with the opposite gender. In fact, many of the careers that result from these studies are inseparable from intense free-mixing, due to it being part of the basis and nature of these jobs. So, not only do our sisters face a great threat to their beliefs and morals whilst studying in universities, but even after they graduate, they will still not be safe from harm if they intend to use their studies to secure employment (which the majority do).

Free-Mixing

No Muslim is oblivious to the fact that Zinā[13] is indeed from the Kabā'ir. The gravity of this despicable sin does not need to be inferred, it is established throughout the Qur'ān and Sunnah repeatedly, in the most explicit of words. It is an act that was uniquely outlawed with such intensity and emphasis that Allāh سبحانه و تعالى did not simply prohibit committing the act alone, but specifically forbid even coming near it. He تعالى said:

وَلَا تَقْرَبُواْ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا

And come not near to unlawful sex. Verily, it is a Fāhishah (i.e. anything that transgresses its limits: a great sin), and an evil way.[14]

Imām As-Sa'di commented on this verse, saying, **"**And the prohibition of coming near Zinā is more explicit than the prohibition of merely committing it, because it includes the prohibition of all its precursors and causes. For indeed, one who grazes near a pasture is destined to cross into it.**"**[15] In light of this verse, all

[13] Illicit sexual intercourse

[14] Sūrat Al-Isrā': 32

[15] I.e, one who isn't wary of staying away from things that border a sin or lead to it (in this case, the precursors of Zinā), will eventually cross the limits and commit the actual sin (Zinā). This rule is taken from the saying of the Prophet (ﷺ): "Verily, the lawful is clear and the unlawful is clear, and between them are doubtful matters which many people do not know of. Whoever avoids doubtful matters clears his liability regarding his religion and his honor, and whoever falls into doubtful matters will fall into the unlawful, **just like the shepherd who grazes his animals in the vicinity of a pasture declared prohibited and is, thus, likely to let them graze in a prohibited area.** Verily, every king has a protected area and the protected area of Allāh is His prohibitions. Verily, in the body there is a piece of flesh which if upright then the entire

matters which lead to Zinā or are causes for it are likewise prohibited. This noble Āyah also serves as proof for the general principle that states in meaning, that when the Sharī'ah prohibits a matter, the various ways and means that lead to that matter take the same ruling and are likewise prohibited.

Shaykh Bakr Abu Zayd رحمه الله تعالى said, **"**A principle of the purifying Sharī'ah: That when Allāh The Exalted prohibits a thing, He prohibits the means that lead to it, in establishment of its prohibition and in order to prevent any access to it or approaching of its boundaries.**"** Regarding the matter of Zinā, he رحمه الله said, **"**And the immorality of Zinā is of the greatest of immoralities, and the ugliest and severest of them in danger, harm, and matters that are known within the Dīn. And due to this, the forbiddance of Zinā became known in the Dīn by necessity… As such, the means leading to it are also forbidden. From them (the means leading to Zinā) is: revealing the face, Tabarruj, free-mixing, and their means, and [also] women imitating men and likewise the imitation of the disbelieving women. These are all causes of suspicion, Fitnah, and corruption.**"**

Zinā would not be possible without the root cause of it, which is free-mixing — a matter which is the default in the vast generality of universities in both the East and the West. There is no doubt whatsoever that free-mixing is one of the greatest evils to exist and is the root of most immorality, and for this reason, it is not only prohibited in the aforementioned Āyah, but is also explicitly prohibited in other verses throughout the book of Allāh, and similarly, throughout the Sunnah of His Messenger ﷺ. In fact, The Sīrah of our noble Messenger ﷺ is replete with clear warnings against free-mixing and practical examples of measures taken to ensure segregation between the sexes.

The most evident case in point would be the environment of the Masjid of the Prophet ﷺ itself. Abu Hurayrah reported that RasūlAllāh ﷺ said, **"**The best rows for men are the front rows and the worst are the back rows. The best rows

body will be upright, and if corrupt then the entire body will be corrupt. Verily, it is the heart." [Al-Bukhāri and Muslim]

for women are the back rows and the worst are the front rows."[16] Imam An-Nawawi رحمه الله commented saying, "And the preference [in status] of the last row for the women who attend [the prayer] along with the men is due to their distance from mixing with the men, and [distance from] from seeing them, and [to prevent] their hearts from becoming attached to them upon seeing their movements and hearing their talk, etc. And the dispraise of the first row is due to the opposite of that, and Allāh knows best." And Ash-Shawkani رحمه الله said, "His ﷺ saying: "The best of rows for women are the ones in the back." And the rows in the back were the best because they (the women) would stand therein with [the greatest] distance from mixing with the men."

If this much could be said in regard to the dangers one faces when simply being *near* to the men, in an action such as prayer, then how much can be said regarding the dangers posed when one is actively free-mixing with classmates, sitting side by side — socializing in events even — in a Dunyāwi setting such as a university? Surely, one who possesses reason can see how the latter possesses a greater threat and results in greater detrimental effects than the former. If RasūlAllāh ﷺ took measures to ensure that free-mixing doesn't take place in the Masjid — a House of Allāh which cultivates an environment of Taqwā and Ākhirah-mindedness, wherein the attendees are among the purest men and women to walk the face of the Earth (The Sahābah & Sahābiyyāt), who came with the pure intention of worshiping Allāh تعالى and seeking His pleasure — one can only imagine how emphatically forbidden free-mixing would be in any other setting, especially one such as a university, in which the attendees have no comparison to the purity of the Sahābah, nor are they there for worship, nor is there an environment of remembrance of the Ākhirah.

Shaykh Muhammad Ibn Ibrāhīm رحمه الله تعالى said regarding the previously quoted narrations, "So, if the Sharī'ah warns of it (Fitnah) occurring in certain aspects of worship (e.g., congregational prayer), even though free-mixing does not actually take place, then the likelihood of Fitnah occurring when free-mixing

[16] Muslim: 440

does take place is even more so. Therefore, prohibiting free mixing [in circumstances where it regularly occurs] is even more appropriate of a prohibition.”

The Hadīth and its explanation from the scholars is food for thought for the sincere ones to ponder upon. Here, even though there is no free-mixing taking place, as the rows for men and women were clearly defined and separated, the Prophet ﷺ still went out of his way to emphasize that the further away the women are from the men, the better, and that the closer they are in proximity to the men, the worse.[17]

This was not the only measure taken by RasūlAllāh ﷺ to keep distance between the congregation of men and the women. In addition to that, Umm Salamah رضي الله عنها narrated that whenever Allāh's Messenger ﷺ completed the Salāh with Taslīm, the women used to get up immediately and Allāh's Messenger ﷺ would remain at his place for some time before getting up. The sub-narrator (Az-Zuhri) said, "We think, and Allāh knows better, that he did so so that the women might leave before the men could catch up with them."

Here, we have another example of RasūlAllāh ﷺ taking measures to ensure that free-mixing did not occur after the Salāh as people crowded to leave the Masjid, and also so that the women would have returned home before the men flooded the roads. This was to prevent any free-mixing from occurring even in the streets! All this, despite the fact that the conditions were predominantly such that women could hardly be seen due to the tenebrosity, as it is narrated that the custom of the Sahābiyyāt was to attend prayers that were performed in the darkness (like Ishā’ and Fajr). This habit is made evident in the narration of Ibn ‘Umar, wherein the Prophet ﷺ said, "Allow women to go to the Mosques at night." He also narrated that The Prophet ﷺ said, "If your women ask permission

[17] Among the conditions mentioned by An-Nawawi for a woman to attend the Masjid is that she should not mix with the men. If avoiding free-mixing with men is a condition to attend to the worship of Allāh in one of His houses, it’s astonishing that some claim that this condition is void or should be overlooked when it comes to attending an educational institution.

to go to the mosque at night, allow them." And in another Hadīth, Ā'ishah رضي الله عنها reported that RasūlAllāh ﷺ used to offer the Fajr prayer while some women from among the believers, wrapped in their garments, would attend the prayer with him. Then they would return to their homes, and no one would recognize them because of the darkness.[18]

Furthermore, on the issue of free mixing in the streets, we find Ahādīth explicitly deterring men and women from mingling in them, in spite of the fact that the roadways are places in which it's genuinely difficult to maintain segregation. It's narrated by Abu 'Usayd Al-Ansāri that he heard RasūlAllāh ﷺ say to the women when he was coming out of the mosque, and men and women were mingled in the road, "Draw back, for you must not walk in the middle of the road; keep to the sides of the road." Then women were keeping so close to the wall that their garments were rubbing against it."[19]

Not only did RasūlAllāh ﷺ strive to maintain the aforementioned segregation between the men and women in the Masjid and in the streets outside, but he also did so during the 'Eid prayer which took place outdoors. It's narrated in the Hadīth of Jabir رضي الله عنه that "When he ﷺ finished the prayer, he stood leaning on Bilāl, and he praised and glorified Allāh سبحانه وتعالى and exhorted the people, reminding them and urging them to obey Allāh سبحانه وتعالى. Then he moved away and went to the women, and Bilāl was with him. He commanded them to fear Allāh سبحانه وتعالى and exhorted them and reminded them. He praised and glorified Allāh, then he urged them to obey Allāh…" The mention of him having to "move away" and go to the women indicates that they were seated at a further distance from the men. So much so, that the Khutbah given to the men did not suffice them as they could not hear it, so he came to deliver a separate, blessed sermon to them. Again, this is another example of a gathering of worship, which was attended by the best men and women of the Ummah, who sought to please Allāh سبحانه وتعالى therewith, yet the Rasūl ﷺ still saw to the fact that they should remain segregated and that mingling between

[18] Al-Bukhāri and Muslim
[19] Abu Dawud: 5272

the sexes should not take place. So what can we say about a university, where attendance is for Dunyā benefits, and the environment is rife with Fitnah and replete with evil people?

Al-'Allāmah Muhammad Ibn Ibrāhīm رحمه الله تعالى said, **"**The point of proof: That RasūlAllāh ﷺ, if he prohibited them (the women) from free-mixing in the streets, because it would lead to Fitnah, then how can it be said that it is permitted in [circumstances] other than that (i.e., circumstances that are much more easily avoided)?!**"** And Imām An-Nawawi رحمه الله said, **"**His saying, 'Do not prevent the female slaves of Allāh from the Masājid of Allāh.' This and similar Ahādīth on the topic are the clearest proofs that they are not to be prevented from the Masājid, but [only] with the conditions that the Ulamā' have mentioned that are taken from the Ahādīth. And they [the conditions] are: that she should not be perfumed or adorned, be wearing anklets whose sound can be heard or luxurious clothing, she should not mix with the men, nor should she be young or the like of which would cause Fitnah, and the route should not contain anything which is feared to cause evil and the like.**"**

Moreover, the women of the era were known for their adherence to the proper Shar'ī Hijāb, which includes coverage of the face and hands, which one can hardly find a single Muslimah wearing today. Nor do we find that the women carry themselves with the modesty, decency, and nobility of the Sahābiyāt. On the other hand, the men of the Sahābah were men of nobility and Taqwā, and their care in protecting their gazes is made apparent in Ahādīth such as the one Narrated by Anas Ibn Mālik رضي الله عنه, where he said, **"**We were in the company of the Prophet ﷺ while returning from 'Usfān, and Allāh's Messenger ﷺ was riding his she-camel keeping Safiyyah Bint Huyay riding behind him. His she-camel slipped and both of them fell down. Abu Talhah jumped from his camel and said, "O Allāh's Messenger ﷺ! May Allāh sacrifice me for you." The Prophet ﷺ said, "Take care of the lady." So, Abu Talhah covered his face with a garment and went to Saffiyyah and covered her with it, and then he set right the condition of their she-camel so that both of them rode…**"**

It's important to contextualize that the aforementioned measures executed by RasūlAllāh ﷺ, ensuring that no mingling occurs between the genders, was despite the fact that the conditions of society and people's hearts at the time were vastly different from ours. So how can anyone insinuate that, in an era like ours, we should downgrade our standards and give leeway for men and women to mingle? Are the youth of today — the men and the women — anywhere near the level of Hayā', decency, Taqwā, and nobility as the examples that we find in the quoted Ahādīth? Or have they reached a level of degeneracy that is unprecedented in our history? The situation of the youth in universities and other coeducational institutions is such that the running joke amongst them is that universities are their matrimonial gatherings, with many attending in hopes of meeting a girl, getting to know her, and then [possibly] eventually marrying her. Not only the youth, but the same sentiment is echoed even among their parents. Many of them (perhaps even the majority) entertain hopes that their daughter's attendance will allow her to attract the eye of a suitable potential husband by the time she graduates, with some even feeling hopeless and exasperated if she completes her education yet remains single.

There is no denying that profligacy has become rampant — rather, it has become the norm. Even if a woman attended these schools while being seemingly safe in and of herself, due to her Taqwā and shyness, that would not guarantee her being safe from the evil of others and their debased advances and sights. How could it guarantee such, when in addition to the natural inclination of the genders to one another, hardly a single household hasn't been infiltrated with the filth of degenerate social media and sites, which only corrupt souls and entice the natural desires to escalate to an unprecedented level? Mediums such as TikTok, Instagram, and other social media have entirely stripped many of our sisters of the honorable description of "Ghāfilāt"[20] and exposed our brothers to images and

[20] A description of believing women taken from the verse "Indeed, those who [falsely] accuse chaste, Ghāfilāt, and believing women are cursed in this world and the Hereafter; and they will have a great punishment." [24:23] The term refers to women who never even think of anything effecting their chastity since they are good believers and are unaware of such ideas due to their purity.

sights that are not befitting to even describe. We have even seen some men publicly discussing their attraction to sisters in their universities who were, by their own description, Niqābis who sat in the back and avoided interactions with anyone. We have conversed with sisters, who wore Niqāb and practiced, speaking about their accidental slip into becoming infatuated with fellow male students and the problems such feelings have posed for them in their lives. So let no one trivialize and downplay the amount of Fitnah that is rampant in such free-mixed schools and the dangers they pose to the chastity and modesty of our young men and women.

Imām Ash-Shinqīti رحمه الله said, **"**And it is not right for a sane person to doubt in the fact that the mixing of the sexes in the prime and splendor of youth is the greatest and most successful means to spread immorality and depravity between them." And he also said, "And it is known that free-mixing between the sexes in universities, as is the case normally in universities across Europe and their like, has opened the door widely to the means of Zinā, as is clearly and widely observed, to which none can argue with, except one who is arrogant [and stubborn]. Furthermore, he said, "And indeed it is strange, that there be free-mixing of the genders in universities and schools in a Muslim Arab nation, whilst the Dīn of Islām, that was legislated by The Creator of the Heavens and Earth upon the tongue of The Master of Creation (RasūlAllāh ﷺ), strictly forbade that.**"**

Imām Muhammad Ibn Ibrāhīm said, **"**So if The Legislator (Allāh) forbade looking at them (women) — due to what it results of from corruption — and that (i.e looking) happens during free-mixing, as such, free-mixing is likewise prohibited. This is because it is a direct means to unpraiseworthy ends, such as taking delight in looking, and/or pursuing something even worse than that.**"**

Additionally, Shaykh Taqī Ad-Dīn Al-Hilāli رحمه الله تعالى said, **"**It is necessary that the schools for girls be separate from the schools for boys, starting from kindergarten and all the way up to doctoral degrees.**"**

And our Shaykh Ahmad Jibrīl حفظه الله said decades ago, **"**Take for example, mixing in schools, we say it's Harām. Mixing is Harām. *"You're a radical, brother"*, how are you a radical?! We say the Qur'ān and the Sunnah tell us mixing is Harām. They don't believe us, *"You're too strict on us."* President Bush recently said … [he] said he is going to be pushing for separate schools — girls in a school, and men in a school. He tried it. Why did he do that?! Why? Why did President Bush do that? He did it because he found that this system is a failure, and the only rule that may be good is when you separate them. When you have a beautiful girl and a handsome man, they got no worries, and you put them next to each other in a school, what kind of productivity are they going to do? What kind of productivity in a job or in a school are they going to do other than exchange numbers, other than flirt and harass each other? That's why they found it a failure. Something we said 1400 years ago, and I always say the problem with Islām is one thing: we're too advanced for this universe. We're too advanced! Everyone looks down upon us because we're way ahead of time. They're behind. We're *way* ahead of time.**"**

Shaykh Bakr Abu Zayd رحمه الله تعالى said, **"**Free-mixing has been made prohibited — whether it be for education, work, conferences, seminars, public or private gatherings, or other than that — due to what it results in from violating the sanctity and honor of women, sickness of the heart, dangers to the self, the emasculation of men, the masculinization of women, the disappearance of Hayā' (obligatory shyness), a decline of chastity and virtue, and the desecration of protective jealousy.**"**

Exception Regarding Men

While the general ruling on free-mixing is applicable to both men and women in Islām, the effects are more apparent upon a woman than a man, because it leads to the severe decay of aspects of her Fitrah[21] — namely her Hayā'. Allāh has created women to naturally be shy from men and uncomfortable in their presence and sight, and this is a noble and praiseworthy quality, accurately referred to as the crown of a woman and her best adornment.[22] This noble quality was commended by Allāh when He made mention of it in the Qur'ān in the story of Mūsā عليه الصلاة والسلام, where one of the women he helped was sent back to invite him to their home by her father. Allāh describes her walking with a gait of intense shyness.

فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِى عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا

Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us."[23]

One of the major issues that results from attending free-mixed schools is that we see our sisters having no traces of such shyness left, due to being in the presence of strange men, among them disbelievers of the filthiest minds, on a daily basis for hours and interacting with them. Surely, a woman who experiences

[21] Innate nature that one is created with.

[22] Shaykh Nāsir Al-Fahd فك الله أسره said: Modesty is the crown of a woman and the foundation of her virtuousness, by the will of Allāh سبحانه و تعلى. And after Allāh, it is that which guards [the woman] from falling into immoralities and sinful acts. [The Clothing of Women Around Other Women, pg. 24]

[23] Sūrat Al-Qasas: 25

such becomes desensitized to it, and she no longer feels anything of shyness from being around men nor does it make her uncomfortable. Such a woman is described in Arabic as a Salfa', defined as a woman who mixes with men and is not shy from them. 'Umar Ibn Al-Khattāb رضي الله عنه said: **"**The foulest of women is the Salfa'.**"**[24]

We find in narrations that the Sahābah detested that Muslim women should easily mix with the disbelievers in the marketplaces, and they considered it a lack of protective jealousy on the part of the men, so how about nowadays when they mix with them in universities, labs, social events, with improper Hijāb prevalent among them and corrupted hearts? It is narrated in Musnad Ahmad that 'Ali Ibn Abi Tālib رضي الله عنه would denounce people who did not prevent their womenfolk from going out to the marketplaces and mixing with the disbelievers. He said to them, "Do you not feel any shame or protective jealousy? For I have heard that your womenfolk go out in the marketplaces and mix with the disbelievers!" We also see the strictness of the forbiddance of free-mixing upon the women, when in the Hadīth, the Messenger ﷺ did not command the men to stick to the sides of the road, rather he commanded the women to do so. Generally speaking, the public sphere outside the home is the realm of the man, whereas the home is the realm of the woman.

As for men, they are not created with the same Hayā' as women, so while free mixing in universities poses a great Fitnah to them as well, it doesn't necessarily have the same effects as it does on a woman and her Fitrah. Regardless, the general ruling stands — that free mixing is prohibited, and in that sense, attending a free mixed university would be prohibited for both men and women. However, in the case of men, there is an exception to the general rule, because they are required by Allāh to provide for their families. Providing for a family and securing a good and stable job becomes difficult in many countries if one does not possess a university degree, therefore attendance at such an institution would be tolerable for a man if he was doing it out of a necessity like

[24] Ibn Abi Shaybah 32:503

this one. A Fiqh principle mentioned by the scholars is “Necessities legalize prohibitions.” Securing proper and profitable work to provide is most definitely a necessity in the case of a man, and the means to attain it would also be a necessity. However, it must be emphasized that he is still required to remove himself from the free-mixing as much as he is able to, to lower his gaze, and to avoid the Harām to the best of his ability, attending to what is necessary and leaving what is not. That being said, if a man is able to avoid attending a free mixed university and to employ other means to fulfill the necessity, he should take the other means and abandon the institutions of vice and Fitnah.

In the case of a woman, she is not required by the Sharī’ah to provide for anyone, rather she is required to be provided for, and in an ideal situation (which is not too uncommon among Muslims, even in the West) a woman is provided for by her father, her brother, or husband, etc. She is to always be under the responsibility and provision of a man. Therefore, pursuing a degree to secure a stable job or career is not a valid Shar’ī necessity in her case, and the mentioned principle that gives some leeway to men cannot be applied to her.

Responding to Common Doubts

Although the matter of free-mixing and Fitnah is solidly proven, there are those who persist in their efforts to portray higher education as being a necessity for women, for which free-mixing can be overlooked. For the most part, the arguments are not persuasive or compelling, and most who use them only do so in an effort to validate their own attendance and to dispel their guilt. Others employ them with sinister intentions, aiming to convince young women that free-mixing in such universities is their "God-given right", "a service to the Ummah", a means of "safety and protection" for their Dunyā, and even "an act for which she will be rewarded". Inshā'Allāh, some brief responses to some of the most commonly circulated arguments will follow.

"Islām encourages and commends seeking knowledge. If the sister has good intentions for her studying, it's no problem."

The default principle is that when Islāmic texts generally mention knowledge in a praiseworthy sense, it is to be understood as referring to Islāmic knowledge, not secular sciences. So, while the Ahādīth and Āyāt that praise knowledge and commend its seekers are abundant, they are not applicable to such a context (secular studies), nor are they even concerning it. One could only attempt to use such texts as proof for attaining secular university degrees due to ignorance and desperation for some type of backing. It goes without saying that many secular sciences are indeed beneficial and praiseworthy due to obvious reasons, but one must apply proofs where they are intended to be applied. Additionally, "good intentions" do not qualify an evil deed (free-mixing) as being permissible, nor do they grant one reward for engaging in them. Some use the excuse that attendance at free-mixed universities is for a good cause, and sisters

are seeking knowledge that will benefit them. However, there is no knowledge that is more noble, lofty, and beneficial to not only the women, but to the entire Ummah, than Islāmic knowledge, but the Sahābiyāt still did not see it as proper for them to mix with the men under the excuse of learning it. In a Hadīth narrated by Abu Sa'īd Al-Khudri, "Some women requested the Prophet ﷺ to fix a day for them, as the men were taking all his time. On that he promised them one day for religious lessons and commandments…"[25] The women here (رضي الله عنهن) requested a specific, separate day from RasūlAllāh ﷺ in which they could learn from him and benefit from his exhortation. The text clearly states the reason for the request was because the men had surrounded the Prophet ﷺ and occupied all his time. Had free-mixing been permissible in order to attain the benefit of the loftiest type of knowledge (*Islāmic* knowledge, much of which is even *obligatory* upon believing men and women to seek) from the Rasūl ﷺ himself, the women would have gone and joined the men in learning instead of requesting an entirely separate and specific day for themselves. So, if this was the practice of the noblest of women in regard to Islāmic Knowledge, and the Prophet ﷺ agreed and conformed to their request, how can anyone argue in our era — where Fitnah is the norm and Īmān runs weak — that our sisters should mingle with men for the sake of their *worldly* education, which is *not* obligatory upon them nor will it affect their hereafter?

"What if her husband dies or divorces her? She needs something to stand on!"

Another common scenario used in support of Muslimāt attending free-mixed universities is the possibility of a woman being widowed, divorced, abused in her marriage, or any other scenario in which she loses her Qawwām or is abused by him. Many allege that a woman must have a "safety net" in case her marriage ends or goes south so that she will be able to support herself or leave her husband if necessary. They term it as "tying the camel", as is mentioned in the famous Hadīth.

[25] Al-Bukhāri: 101

The biggest issue with this argument is that those who use it do not portray such unfortunate states of affairs as being “possibilities” but rather as anticipated and impending circumstances that every woman must indeed expect and prepare for. Not only that, but it is commonly also said that any woman who neglects to create such a “safety net” by pursuing an education in such free-mixed environments is foolish and leaving herself at the mercy of others (who they insinuate are unreliable). No doubt, the popularity of such sentiments among women of this day and age is due to the far-reaching effect of feminist theory and its influence, which champions distrust of men and portrayal of them as being unreliable as one of its main tenants.

Where does one stop with such an argument? First, they say that it’s necessary for her to pursue a degree to secure herself financially and so as to not be fully dependent on a man. Then others come along and argue that a degree does not offer any financial security on its own, rather she must work and build her career before marriage, in order to have experience for her resume and some savings to rely on. Still, others will claim (and do claim) that this is still not enough, rather she must continue working, even if it is part-time, and even throughout the childhood of her children, as any gap in her resume will affect her career and experience negatively. All this, due to the mere *possibility* of divorce, being widowed, abused, etc., which they prepare for as if it’s a definite reality that they will face with no doubt. This is not tying one’s camel, rather this is pessimism that Islām does not condone nor preach. One is required to expect goodness from Allāh and to be confident that He will Protect and Provide, as He always does. Such a sentiment boasts over-reliability in oneself and full confidence in one’s own efforts as being a form of protection. It is undermining Tawakkul in Allāh being a woman's Ultimate Protector and Provider and trivializing entrusting her affairs to Him. Tying the camel does not refer to expecting and preparing for the worst in any possible situation, while constantly having the fear of it in the back of one’s mind, or being skeptical and distrusting. Rather it refers to taking the means that lead to a good outcome and taking the ***permissible*** measures to protect from harm, and while doing so, having full reliance upon Allāh. Is free-mixing in order to fortify one’s pessimistic worldview a permissible measure?

While there is no denying that divorce does occur, or that women are widowed, and indeed can be abused, that doesn't call for such situations to be treated and viewed as the criterional standard or that they should be expected and prepared for at a time when they aren't even imminent. But unfortunately, this is exactly what is being taught to young Muslim women nowadays, to the extent if you were to ask one of them (who is not even married) why she is studying among men and freely mixing with them, she replies, "What if my husband divorces me or dies in the future? Who will provide for me? I am tying my camel." This is no doubt pessimism and evil expectations from Allāh. Many women even think that the mere possibility of such situations, or the prevalence of them, qualifies as a valid necessity (or even compulsion) to free-mix for an education. This is an emotionally driven argument that results from fearmongering, and it has no effect on the prohibition, nor does it count as a necessity/compulsion in the Sharī'ah. A phantom future situation does not give one permission to commit Harām in the present, that is not how "necessity" works in Islām.

So, what then should happen to a woman in case she faces such a situation (divorce, being widowed, abused, etc.)? While others believe that a woman should take Harām means (free-mixing in schools, jobs, etc.) in order to have a backup plan to protect against the alleged or possible unreliability of men, Allāh has decreed that it is in fact *men* who are the "safety nets" for women.

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ

Men are in charge of women by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth.[26]

[26] Sūrat An-Nisā': 34

Islāmically, there is no need to burden all our women with the task of learning to provide for themselves and creating backup plans, when Allāh has already decreed that the men in her life must be her providers and protectors.[27] Tying the camel for our sisters would be doing her part in ensuring to select a suitable, righteous, and reliable man as a husband, and placing her trust in Allāh, expecting goodness from Him. And if it so happens that she loses her husband by the Decree of Allāh, then her provision and care is again entrusted to her father, her brother, or the next closest male relative to her.

"We need female doctors."

One of the most overused counterarguments against deterring attendance at free-mixed universities is the oft-repeated claim that Muslim women must attend these institutions due to the need for female doctors, medical staff, and the like. Most of those who parrot this argument do so due to being at a loss for any other substantial rebuttals when faced with the Islāmic position on the matter. The fact of the matter is, the majority of sisters who attend university are not studying to fulfill such positions to begin with, so the argument is mostly redundant. However, in order to dispel the doubt altogether, it will still be refuted.

This argument is based on the assumption that if Muslim women don't take part in populating the medical field (via studying in free-mixed universities), other Muslim women will be forced to be seen and checked by Kāfir male doctors. They argue that in order to prevent this unfavorable situation, Muslimāt should take

[27] It is indeed strange that many of the Muslim proponents of such an idea (that women *must* create their own "safety nets") have sympathy with (and possibly even ascribe to) the feminist idea that men are incompetent in their duties and unreliable, but have no reserves in cutting men so much slack in being providers and maintainers, placing all the burden of that job on the women. Is this not unjust according to their own standards? Should not men be told to step up and assume full responsibility of their roles instead of being given the ease of knowing that their women have their own "safety nets", and therefore their responsibility is no longer relevant? Is requiring women to do such a thing en masse not encouraging men to let up and neglect their job as Qawwāmoon? This doesn't sound very Feminist, does it?

their places in the system. However, this argument is nothing more than a red herring rooted in emotion, that completely ignores the existence of Kāfir female women in medicine, creating a false dilemma. In the case of a medical emergency or need, Islām permits Muslim women to uncover as needed in front of Kāfir women, and in most Western countries, there is no shortage of females in the medical field. In fact, statistics prove that in the US specifically, over half of all medical school students are female,[28] and that in the most frequently needed medical specialties, women are well represented in the fields, with many specialties consisting of over 50% female physicians.[29]

So how could anyone in their right mind encourage young Muslim women in the West to freely mix with Kuffār on a daily, for 8+ years, under the excuse of saving other Muslim sisters from having to be treated by males, when clearly, there is a sufficient number of non-Muslim women to prevent that from happening? Yes, a Muslimah's first choice for medical treatment should be a Muslim female, but in the event that that is not possible, there is no issue with her going to a trusted non-Muslim female. Those who are sincere should contemplate which option is more harmful to our sisters: to be treated by a non-Muslim female doctor, maybe once or twice a year, **or** to be sitting amongst and studying and interacting with Kuffār men and women on a daily, for hours a day, for nearly a decade. Anyone with basic intellect and knowledge of Islām, who knows the reality of what takes place in universities, will no doubt agree that the latter is infinitely more of a harm and threat to a Muslimah's chastity, Dīn, and character than the former. In fact, there's no comparison. This excuse is nothing more than an appeal to emotion, paying no attention to facts or realities.

And if, for argument's sake, one permits sisters to study in universities for the alleged "need of female doctors", how would one justify her career in medical

[28] Finnegan, J. (2019, December 11). *In New Milestone, the majority of U.S. medical students are now women*. Fierce Healthcare. https://www.fiercehealthcare.com/practices/new-milestone-majority-u-s-medical-students-are-now-women

[29] Michas, F. (2022, November 3). *Females in select physician specialties U.S. 2022*. Statista. https://www.statista.com/statistics/1019841/female-physicians-women-specialties-us/

facilities thereafter, which would no doubt be full of rampant free-mixing, compromising on her Hijāb, or difficulty in wearing it fully? Besides that, many of those who bring up this excuse actually use it as a front to defend *all* Muslim women and their "right" to attend universities for higher education. But how would this excuse of needing female doctors justify sending young, impressionable Muslim women to study in free-mixed universities en masse, regardless of their major?

As mentioned previously, the argument is mostly redundant, because most Muslimāt who attend universities are not studying to be doctors or other medical professionals to begin with. However, even if they were, Muslims make up such a small minority in most Western countries that their attendance for such purposes wouldn't even make a substantial difference in fulfilling a shortage of female physicians, *if* there was to even be one.

Conclusion

One cannot conclude the discussion on this issue without pointing out the sheer hypocrisy of those who encourage Muslim women to attend free-mix universities under the guise of the doubts mentioned previously. We see many of them placing such a hefty emphasis on the importance of secular education for Muslimāt and fighting on behalf of it, to the extent that you would think they're fighting to encourage people to revive a forgotten obligation. They portray themselves as advocates for Muslim women, encouraging them to take the means to protect themselves from the dangers of the world and the manipulation of men, teaching them to stand on their own two feet, to be independent and strong, etc. They argue on behalf of permitting attendance at these coeducational institutes day and night with the valiance of a warrior, unleashing their tongues against anyone who opposes it with slander, insults, and foul words. One can't help but wonder, **where is all this energy when it comes to encouraging and pushing our women to excel and immerse themselves into the pursuit of Islāmic knowledge?** Why has such an emphasis and importance been given to a matter such as higher secular education — something which is of no avail to a woman in the hereafter, and instead commonly requires means that are detrimental to it (free-mixing, etc.) — yet when it comes to Islāmic studies, we hear the crickets chirping?

Is not the knowledge of 'Aqīdah and Tawhīd the most valuable and important knowledge that every person is required to learn by their faith — the determining factor that will land one in an eternal abode of punishment or bliss? Is not basic Fiqh something that every man and woman is in need of on a day-to-day basis to fulfill the purpose of their creation properly? Is the study of the Sīrah not the blueprint and outline for our personal lives and the current state of our Ummah? Does not our Islāmic History contain lessons that remain relevant to the oft-repeating events and rotating days that come upon us? **Is not the**

aforementioned infinitely more important than any secular studies? Then why do we see no uproar and anger from these people on the widespread ignorance and disregard for the knowledge of these topics? Why do these people who campaign for our sisters to create "safety nets" for their Dunyā via Harām means have no care about encouraging them to guarantee their safety from an eternal Hellfire whose fuel is men and stones? How can they claim to have the best interests of the Muslim women in mind while they blatantly encourage them towards that which is harmful to their hereafter, yet give not even the slightest ounce of importance to that which they are desperately in greater need of (their Islāmic education)?

The real education our women are in dire need of is Islām, yet we find those who constantly push and fight for higher secular education for sisters to be the most negligent when it comes to their Islāmic education — and they belittle it instead! By Allāh, the Ummah will not crumble from the lack of female doctors, engineers, designers, and whatnot — but by Allāh, it will most definitely crumble and be annihilated when our women are ignorant and negligent of the Qur'ān and Sunnah. The Ummah is not in need of bold and driven career women, rather it is in dire need of Īmān-driven women who are bold and fearless in their Dīn and 'Aqīdah! Those are the women who will raise the men we read of in our luminous history, the likes of which are now seen as far-off fables and legends. Those are the women who will bring this Ummah to a turning point and its peak. Those are the women who will be the force behind our victory. *Those* women are not produced via PhDs in free-mixed universities, by Allāh!

And we conclude, inshā'Allāh, with some invaluable gems from our Mashāyikh that are relevant to this issue.

Shaykh Ahmad Mūsā Jibrīl حفظه الله تعالى said: **"**There is no worldly education worthy of disobeying Allāh سبحانه وتعالى. For those who sacrificed, rest assured, Allāh سبحانه وتعالى will never let something sacrificed for Him go in vain. It will be replaced with something better without a doubt, and that's our Dhann in Allāh.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِب

And whosoever has Taqwa of Allāh, He will make a way for him to get out. And He will provide him from where he never could imagine.

A slave of Allāh knows there's no degree worthy of humiliating yourself to slaves of animals for in disobedience of Allāh. **Growing up illiterate in obedience to Allāh** سبحانه وتعالى **is more noble, more blessed, than a vanishing PhD Dunyā degree attained in disobedience to Allāh.** The most essential degree our sisters and daughters need over there is a degree in Al-Usūl Ath-Thalāthah.[30] The degree that will grant them ultimate success in the grave and in this Dunyā. With that degree, they will pass the test in the grave, and with that degree, they will raise a generation like Muhammad Ibn Al-Qāsim to regain the lost honor of this Ummah.**"**

A sister once asked Shaykh Ali Al-Khudayr فك الله أسره, **"**(Please give) your advice to me, O Shaykh, about seeking Shar'ī knowledge. O Shaykh, I am a student in a science college, and it is occupying the majority of my time, however, I have a deep desire to seek Shar'ī knowledge, so what do you advise me with, O Shaykh? May Allāh bless you.**"**

He (فك الله بالعز أسره) replied, **"**I advise you to leave studying in university and to stick to your home, **for there is no Khayr (good) in free-mixed studies that lead to free-mixed work.** Allāh says 'And remain (firmly) in your homes' and He says 'And say to the believing women to lower their gazes and protect their chastity.'

[30] Listen to the world-renowned Tawheed Classes expounding on Al-Usūl Ath-Thalāthah by Shaykh Ahmad Jibrīl حفظه الله تعالى here

And there is an example for you (to follow) in the righteous woman (mentioned in the Āyah) 'Then one of the two women came to him walking with shyness…'"[31]

While many believe that the women who graduate from prestigious institutions, with degrees that they mixed with men for years to attain, are the pride of our Ummah and the most intelligent of us, Shaykh Nāsir Al-Fahd فك الله أسره defined the intelligent Muslimah in a different way when he said, **"**The prudent woman is the one who **distances herself from Fitan**, thereby pleasing her Lord, and acts according to the Sunnah of her Messenger ﷺ. She knows that honor lies in her Hijāb, in her concealment, and in her modesty. And she knows that the enemies of Islām are plotting in order to strip her of her modesty so that they can easily strip her of her Hijāb after that. So she fortifies herself with the religion, **and abandons the doubtful matters as well as the places [shrouded by] uncertainty**, and she makes the Mothers of the Believers (the wives of The Prophet ﷺ) her role models, and follows in the footprints of the righteous women, and shields herself and her home from these evils.**"**[32]

And may the blessing of Allāh be upon our Prophet Muhammad, and upon his family, and all his companions.

[31] "Then one of the two women came to him [Mūsā] walking with shyness." [28:25] 'Umar رضي الله عنه said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please." [Ibn Abi Hātim]

[32] The Clothing of Women Around Other Women by Shaykh Nāsir Al-Fahd فك الله أسره

Experiences

We asked followers on our various social media platforms to share experiences from their attendance at free-mixed universities, and Alhamdulillāh, we received a plethora of responses from brothers and sisters around the globe. Any reader who remains short of being convinced by what was written above should read on and see the real-life attestations to the Fitan. If the proof hasn't been compelling enough to persuade one of the danger and gravity of attendance at these facilities, perhaps the experiences will be.

"Being forced to work in free-mixed groups and being called extreme when refusing.**"**

"Group projects have people working through free-mixing and then exchanging numbers.**"**

"Large, mixed crowds at break time with men brushing past you to get by.**"**

"In dorms, when your parents aren't there, you can risk drinking or smoking easily.**"**

" I know of someone who entered university as a Hijābi and left as a non-Hijābi. It's like universities were created to strip women of their Hayā'. The Fitnah is no joking matter. It completely destroys a woman's chastity and morality in the company of the Kuffār.**"**

"A lot of girls dressed and wore makeup in a way that attracts the male gaze. Felt pressure.**"**

"In dorms, the lobbies and kitchens on each floor will easily have one run into the opposite gender.**"**

❝I remember my housemate would always bring his girlfriend to our house to stay over in his room.❞

❝When you dorm, even if you don't drink, your roommate and his friends can become a bad influence.❞

❝I was okay with interaction with men. I was unnecessarily in front of them. When Hayā' leaves, Īmān leaves.❞

❝Sisters leave their parents when they are dropped off and change into "more convenient" Tabarruj.❞

❝It makes the heart want something it's never wanted (maybe a relationship, etc.).❞

❝The amount of free-mixing you see genuinely desensitizes you and normalizes it to you. Every time I attended a Halaqah or spoke to my righteous friends is when I got a reality check.❞

❝They push party and drinking culture on campus, and it also becomes a fashion show for Muslim sisters and becomes an easy way for men to approach and take advantage of a girl. A lot of people drink and do drugs and mock religion here in my country, so after years in high school, then university, you can become so far from your Dīn if your main focus is secular for years.❞

❝Modesty gets influenced so much. Touching and hugging each other as friends becomes normal.❞

❝Being uncomfortable of all the stares and flirts. Hard to lower the gaze and much more.❞

❝I was part of the MSA Shura so I could find a husband. My intentions were corrupt, and I think I got sinned, not rewarded, for any Da'wah efforts I took part in.❞

❝You can't be a Niqābi and study in universities at the same time, because apparently you will look like a Niqābi, but deep inside, you will lose your Īmān and feel low.❞

❝You end up talking because it's so normalized. You're in fact, marginalized for not talking! Very platonic friendships are the most common theme. Harām is widely accepted too.❞

❝So much Fitnah. Having to work in mixed groups, in which sisters end up exchanging their contact numbers and social media accounts. Chit chat between girls and boys, dressing up to show off to boys, and mixed gatherings (like university night parties where there's dancing and singing).❞

❝Zinā of the eyes, and ears, Shaytān beautifying the opposite gender and whispering to do Tabarruj.❞

❝Women lose their modesty among all those wolves.❞

❝A friend of mine was working on a project with a sister in a free-mixed university and she asked her 'Do you think sisters do acts of Zinā with their Hijāb on or not?' And it turned out she said they do. And sadly, many sisters end up committing Zinā with filthy Kuffār and have the Hijāb sexualized as a result.❞

❝I was once taking a class on poetry here in New York City. So a Muslim brother, a new immigrant as well, wrote a poem on how Islām respects women and gives them honor as housewives, so that they aren't forced to work out in the field. He recited that poem outside our class in some poetry contest in public on a mic. People got mad. The teacher even brought that up later in class to put him on the spot.❞

❝I went to college and attended just for 2 weeks. Reasons:

1. It's mixed education.
2. We have great and easy access to Fitnah.
3. Our 'Aqīdah gets disturbed due to having such and such programs.

4. We might think that ‘no, it's okay, we know ourselves and we know when to do or talk’, but that’s not the thing. There is Shaytān which just makes us tempted to talk or feel like we are left out and we eventually start to talk mingle and etc...
5. WAllāhi there is so much peace in studying from home at our own pace, especially for girls.
6. And there are also girls' colleges and boys' colleges (as an alternative).

May Allāh make us steadfast upon Islām.”

“I really wanted to share a whole lot of things regarding the mixed co-ed culture. I have been there and was always confused about how things were back there, but couldn't do anything but follow the steps. The first thing is that modesty is totally washed away. Being friends with the opposite gender leads to speaking about filthy things. And to be very honest, the girls get into all these wayy too much.”

“There was a sister who dressed very modestly, her parents were also strict. They did check her a lot while she was in college. But, hiding from her parents, she was in a relationship with a college boy. She started to change how she dressed even. A’udhubillāh. May Allāh guide us. And somehow a sister told her parents about her affair. And Alhamdulillāh, her parents didn't send her to university after that for some days. She was from a good family. Never had these kinds of relationships even, but ended up like that.”

“I don’t know any positive aspects. I tried to leave but my parents didn’t allow it. No matter what you do, as long as you are in free-mixed environments you will fall into Fitnah. It’s not even falling in love and Zinā. Male classmates could be making jokes which you may find funny, so you laugh, and then he sees a chance to build a relationship with you. Many of us also will feel disgusted when unintentionally touched by a boy because there is not always place or space in a room. Honestly, I repent every time and show Sabr, it’s the hardest thing to maintain chastity and modesty in a not-modest environment.”

❝Free mixed universities are a door to all Fitnah, a door to seeing immoralities as normalized to the point you're alienated if you don't support or participate in them. It's mixing with disbelieving men and women every day for almost a year. I've been tempted too many times whenever I go to uni to either free-mix to fit in or wear semi-modest clothes to get attention. It is truly a dangerous place. It's a constant battle between oneself in uni, be it eye contact with non-mahrams, seeing nudity of others, listening to immoral talk, or witnessing harām acts, they cannot be avoided. If one is not uptight or strict with their Dīn they will surely be impacted negatively by uni, where modesty has been stripped away from the girls from all angles and you will definitely see a difference between the modesty of those girls who attended free mixed universities those who didn't. May Allāh grant us power over our desires and makes us among the chaste believing women, Ameen.❞

❝Once, I used to not know much about adultery and such things. But after being admitted to uni and being there for around 2 years, then I quit cause I felt so lost. I became further from Allāh, I started to neglect my prayers, and I got to know more things about adultery from my friends. It was a wild circle where women and men are together in the same place. My parents raised me in a very sacred way in which no man can touch me before marriage, no man can ever approach me personally without a strong reason. But then these principles were getting slowly broken because the more I got used to mistakes, the more they normalized in my mind till I couldn't distinguish between a huge mistake and the normal one. I left my university since then, I felt so lost. Almost every mistake became normal for me, I normalized swearing and bad words. But Alhamdulillāh Allāh guided me again after leaving the uni, and still, I keep striving to be a better practicing Muslim inside and out. And may Allāh guide us all. Aameen.❞

❝I am really struggling. By profession, I am a psychologist and my training period is going on, and it's free-mixing and the majority of people are non-Muslims. My heart cries going there, I feel very depressed when I go to the clinic or university. I started feeling anxious. I really don't want this life, but still, I have to do it due to societal pressure...I wanted to marry, but it is so difficult as my family is Deobandi and they will find a Deobandi only. I am stuck in life badly. If I stay outside here, I practice easily, but in my home, I get difficulty practicing because of free-mixing there and having no

concept of Mahram and non-Mahram. It really affects my mental health. I don't know where to go and what to do. In the hospital, the male doctor is assisting us...It's so difficult and my heart cries sitting in front of them. I am the only person who is in Niqāb I cry in my heart every day.”

“When it’s free-mixed and when we had to study at school or university with boys, it’s with so much Fitnah. Back then, I didn’t know this was Harām or prohibited, but now, when actually I'm able to understand and I know the Haqq, I feel so guilty that I actually did study in a free-mix school/uni. So it’s an open gate for Zinā. Boys and girls asking for relationships, dates, and meeting alone, and the boy’s physically harming girls at school. Experienced bad words and really bad behavior like smoking and vaping. A’udhubillāh. And actually, what are they teaching at the schools? Not Tawheed or the basics even. Even in the Islām period, it’s simply about being kind to relatives. And about men teachers, sometimes they really are close to girls, touching them, and talking talks of Fitnah. And schools actually make you listen to music and celebrate many days of Bid’ah. Very unsafe and full of Fitnah and Harām. I’d rather keep my kids home and homeschool rather than going astray.”

“I go to a university, I don't have the choice not to go since I was forced by my parents, and الحمد لله I avoided student loans. But my university is in London and there are lots of Muslims, but a lot of free-mixing. Lots of Harām relationships and there are posters everywhere about LGBT stuff, far more than there should be. There are lots of posters and flags plastered all around the university Astaghfirullāh. Alhamdulillāh, my prayer room is a lovely prayer room so I stay there when I am free to protect myself. When my Imān was a little bit lower, it was more difficult for me to avoid the bad stuff going on at uni and I got waswas from Shaytān but الحمد لله, I didn't act upon the waswas. I would advise that if a sister has a choice not to go uni, I wouldn't recommend it!”

“A free mixed University is a harbor of Fitnah. Unfortunately, teens or people in their early 20s do not understand the effects until they experience it, and even worse, some don't even recognize how their Imān got destroyed. However much the college maintains its discipline, I can say without any doubt, that each and every student along with the faculty has experienced the Fitnah, and at one point in time fallen into it due

to ignorance. The people who say that they can guard their gaze or wear Niqāb, I would like them to know that it is next to impossible that Shaytān wouldn't trick your mind and that you would be protected from all of this. The first arrow is thrown when they look at each other. People go into Ghaflah (heedlessness) where they don't have a conscience of their relationship with Allāh, for example, their Salāh. Modesty is mocked to a large extent. People lose their fear of Allāh...forget about death... lose control upon the Nafs...and follow their desires. These people live only on one slogan, YOLO (you only live once), and transgress their limits.**”**

“I've noticed how badly free-mixed high school has influenced me. You get bragged about and higher characters the more active you are in class, you have to make good presentations, and this means that you have to speak clearly, and loudly, not be embarrassed, and work with your classmates (boys or girls) by communicating with each other. In gymnastics you get problems and a low character if you do not wear “proper clothes” (Harām clothes that are not a long skirt or a dress because these are not “gymnastic clothes”), and you have to do sports that are all about teamwork, which means that you have to cooperate with the opposite gender. The school tells you that modesty and shyness are wrong, they teach you that being loud and forward is a good thing and something that both genders need to be. About Dīn, they teach you their idiotic ideology and tell you that having other countries without democracy and freedom of speech is bad and that *they* use propaganda, but what are they doing? Every day they tell you how good democracy is, how we have freedom of speech, and how lucky you are. This is told in every subject, in English class, in Norwegian class, in science, in religion class, in every class they get to sneak in how good democracy and freedom of speech is and that everything else is bad, that it's oppression.**”**

“I attended a mixed University for 4 years and I stayed on the campus dorms. Wallāhi I wouldn't recommend it to anyone unless they truly had no choice or other option. On my first day of orientation, our facilitator took us to a talk about HIV and contraceptives. I thought it would be a factual presentation, but it wasn't. They showed explicit images and took out models of the male genitalia and I was frozen. For context, I came from a Dīn-focused family and was in full Hijāb. I was never exposed to anything remotely similar to this. It was honestly traumatizing. Being in a mixed

uni/dorm also exposed me to drugs. Before coming there, I had no clue what weed smelt like, but because everyone smoked, the whole dorm smelt like that. Alhamdulillāh I made sure to recite my Adhkār morning and night, and there was a Masjid on campus, so I went there frequently. On the bright side, besides being aware and exposed to those harām things, Allāh the Almighty protected me from that filth, and I started being even more practicing and made sure to surround myself with good sisters. I wore Niqāb in my 3rd year too Alhamdulillāh. I honestly don't even want to think about where I would've ended up if Allāh hadn't protected me.”

“I was in an engineering class and all my class is unfortunately guys. You don’t want to know what they say about girls in other classes. How much do they want to sleep with her, even if she’s wearing a “Hijāb” but it’s tight, all they talk about is her figure and describe her perfectly as if she is naked in front of them. All I wanted was to cover myself, I didn’t want to go there anymore. And all these guys are Muslims. And the Shaytān just makes you want to put makeup on to attract people under the concept of ‘just looking presentable’.”

“I used to be fairly practicing, going to the masjid, long beard, dawah, etc., and wanted to go to Medina University after my schooling. My parents forced me to go to the UK and I ended up in a co-ed university. It was really difficult for me to be steadfast. It obviously started with the Fitnah of women. I didn’t want to look different from the others to please the women. It slowly led to trimming my beard and changing my clothing. Yes, it led to Zinā eventually. To be honest I’m ashamed to talk about this past. The Fitnah of women was so much that it led to me abandoning fasting Ramadān and then abandoning Salāh. I honestly wish I didn’t go to a co-ed university, and that too, in a country like the UK.”

“One of my friends attended a free-mixed school and all the boys would constantly talk about her [insert descriptive term] [censored]. Also, my cousin was standing in line at her school and a guy put his [censored] on her [censored] intentionally and then went and started laughing with his friends. And another guy would always purposely put his chair close to hers to make his thighs touch hers. Also, I know a girl who, during college, took off her Hijāb, tried all sorts/forms of drugs, and eventually got addicted to

vape. She also ran away from home and got a boyfriend. She was a Hāfidhah as well but forgot everything (and her family is a very religious one - they homeschooled her from primary all the way till secondary).”

“It’s risking your Imān, because every time, knowingly or unknowingly, Shaytān keeps attacking you and you may fall into bad habits, starting with as small as hanging around the opposite gender and casually going out together for food/studies. And speaking from experience, the majority of the guys are not mature enough and are going through a lot of hormonal changes, making it a bad combination, which results in indecent behavior, and of course, if the content they watch and their mindset doesn’t prioritize Dīn. Their standards and talk are even more disgusting, and because of their lack of respect for women, along with newly gained freedom, they tend to find ways to attract/manipulate girls into studying and then slowly friendships, which go deeper into forming Harām relations. And the poor girls don’t usually know what’s going on until it’s too late.”

“I studied in an all-girls boarding school and after I had finished, I went to study at a uni place where there was a lot of free-mixing. A lot of people who had studied the ‘Alim or ‘Alimah course came to study there, which is why I thought it wouldn’t be soo bad. In the beginning, everyone was respectful and too shy to try anything with the opposite gender. As a few days went on everyone started to mix and think it was okay to free-mix. They started going to each other’s rooms and hanging out with the opposite gender. Some people even ended up getting married because of ‘falling in love after getting to know each other’. The lecturers there would say that they would not tell the boys and girls off for mixing, as they’re adults now and can differentiate right from wrong. Some boys would ask the girls to take them as their big brothers in the uni and to come to them for any help they needed. That’s how it started (boys and girls mixing). I feel like free-mixing has become soo normalized and even me, without realizing it, I became more used to speaking to guys without reason. Alhamdulillāh I have come back to my ways now as I made a decision to leave that place. I knew that staying there would cause a lot of Fitnah in my life and I knew I had to get out. All these unis that have free-mixing, it’s inviting soo much Fitnah and I only say this as I

have experienced it myself. The boys and girls lose their self-respect and Hayā'. It's become so normalized to date.”

“When I went to college, I had just reverted to Islām about eight to nine months before attending a community college. I left due to other issues once I got into my second year but, I made the decision to dorm with my twin sister so we can be safe, and I can keep her away from certain things due to my ignorance at the time. I only lasted in dorm life for six weeks, it was terrible, and with the things that were happening, I knew I wasn't going to grow Islāmically in that type of environment. None of my family were Muslim and my dad has just died from cancer. I went so I could find a job in two years, so I could provide for my family.

After the stuff that my twin sister and I saw and how many destructive and dangerous situations my twin sister had gotten in, I had to beg my mom to let me leave the campus. I had advised my twin sister to leave as well, which she did after she completed the semester. She hasn't gone back. IF a sister has to go due to unforeseen circumstances, see if there's any online option... DO. NOT.DORM. Whatsoever...I have a cousin who's 17 and about to attend college. I'm telling her to not dorm and just stay in the city because I've seen the most studious and the most disciplined of students come out destroyed from dorm life. It's not worth it.”

“When I was forced and pressured to stay in this Fitnah, even after I got on 'Aqeedah, the most dangerous of challenges was guarding one's gaze SubhanAllāh. I felt that this sin starts to become easy for you to commit, and a time comes when you feel just fine with it. May Allāh protect us from it. Ameen. Allāh has commanded both believing men and women to guard what our eyes see. And having men around you for so many hours can surely make this sin easy for you. A'udhubillāh. With increasing Fitnah, I saw how we had "LGBTQ" preachers, many atheists and modernists roaming around who openly used to normalize Fahshā' and express their identities, and even saw some around my own department. It was so disgusting and always made that place seem like a very big dustbin full of filth. All of this around you for so much time every day can make you desensitized. SubhanAllāh it surely can!! I saw so many girls who used to at least have some shame and wear modest clothes in the starting years, but by the last year, those same girls did not even want to cover themselves fully properly. Even

those who used to wear abāyahs were happy to remove them whenever they liked. WAllāhi its horrible. I really make Du'a that no sister gets herself in such Fitnah as it can take one's Imān away at any point. All of this also made me leave my university when I could Alhamdulillāh. And now I feel so blessed to make that decision by His permission.

Also when you are trying to hold your Dīn among such filthy people around, you are made fun of. Your Jilbāb is called "curtain", you are bullied and whatnot. I was new on 'Aqeedah back then and when I saw all this, it surely made me understand that this place can never be mine and that's what Allāh was showing me by such small trials. A Muslimah should realize her worth. She should consider herself precious and stay protected in the four walls and not step out unnecessarily. Allāh has honored her among so many women and that's enough as a motivation for her to choose Ākhirah over Dunya.**"**

"When I decided to drop out of school, my family still wanted me to pursue an education. So I looked into a course on Mental Health and applied for it. I got in and even though I knew I would be in a class that was not segregated, I guess I thought, I know myself I can protect myself and I'll just avoid any Fitnah. Don't talk to anyone, and don't look at anyone. Just do what you need to do and leave it at that. Alhamdulillāh this was during the lockdowns so all our classes were online. Our teacher (male) would always ask that we leave our cameras on. I reached out to him and told him that I am veiled and I'm not really comfortable leaving my camera on. Alhamdilillāh, he was respectful of this, however many challenges came up. Because our course is based on social work, we had assignments like role-playing. For example, one person would role-play as a therapist and the other would role-play as a frantic patient. And by this time, we had learned about facial cues and gestures and how vital they are when trying to calm down a patient. So we had to apply this knowledge through this role-play. And obviously, there was just no way I could have done this, with me being a Niqābi and half of my class were non-mahram men. I reached out to my teacher again and told him. We had a meeting and he tried to come up with compromises, one being that he can put me, my partner, and himself in a break room (on zoom) and I can unveil myself and do the assignment. Of course, I said no that can't happen. I suggested perhaps a female teacher can assess me, but this didn't end up

happening, and I ended up failing the assignment. A lot of stuff like this kept coming up and Alhamdulillāh I stood firm by my Hayā' and never gave into compromises.

The next semester came, and by then I was in the process of getting married. I saw my schedule and saw that it said ONSITE. The zoom classes were already an issue, then this. It was definitely a big no-no. The uni was all the way in the city and I can't drive so the only way I could get there was by train. And again, that was a very big no-no. I reached out to my teacher again and asked if there was any way possible that I can continue the course but just on zoom. Obviously, this wasn't going to work, but it's like a part of me knew this and pretty much used it as an excuse to leave. I knew by going through with this, I would fall into desires and, Allāhu A'lam, would have definitely caused issues with me getting married. Alhamdulillāh I left when I did, I went through with my marriage and we now have a child. I spend my days at home taking care of my family and fulfilling my obligations. I get comments here and there from family that I must be bored always at home and depressed. WAllāhi how can I be depressed? I get to live my life at home, watch my child grow, and always be there for her. I get to create my own schedule where I can seek knowledge in my own time.

I get to seek new hobbies and learn new things every day. I have a husband who comes home to me with so much love and excitement, who is constantly working hard every single day just so he can provide for me and our children. This is the life of a Muslimah. There is nothing miserable about it. We get to embrace our true Fitrah and implement it into our everyday lives. WAllāhi I'll tell you something, I genuinely do believe that the women who live like this, are happier than any other woman who thinks her happiness comes from independence and her career. These are the women are who truly depressed and miserable.**"**

"My university is co-ed, they did not let me observe the Hijāb Ash-Shar'ī. I saw among the toppers of my batch were some non-Muslims doing good in their curriculum and these were considered to as the "smart ones" by everyone in the university and praised for it as well. I asked myself, is Islām the right religion? (This lead to me having doubts about Islām being the right, only, true religion). Which lead to me questioning the existence of our creator, our Rabb, The Rabbul 'Ālameen. May Allāh forgive me all of

my sins, the ones I committed out of ignorance and with 'Ilm.. May Allāh forgive everyone.

'Verily in the creation of the heavens and the earth, and the alternation of day and night, in it are signs for people of **understanding**.' (I recognized my creator) ... Allāh is Himself telling us who are the real smart ones. The question I kept asking myself was, if these were smart in reality, then why don't they accept Islām??!!

The Muslims were looked upon as someone low and backward who are not spontaneous in activities conducted eg. festivals, etc. Yes, Islām restricts us from attending festivals. Yes, it does. But by this, one stays away from a huge Fitnah. Free-mixing is not a joke. It's a reality many struggle with that I was a victim to as well. الحمد الله but not anymore. I cannot praise Allāh enough for it. And this was when I started researching about Islām again, and Alhamdulillāh, it is when I found Salafiyyah, The Siraat Al-Mustaqeem. Post-uni days - I get nightmares of people calling me back to uni, it is quite disturbing. I haven't completed my degree and neither do I plan to do it. May Allāh give us Istiqāmah. Alhamdulillāh. I have performed Hijrah now.**"**

"I had a friend and sister, I admired her she was a modest believer and she's the one who motivated me to wear the proper Jilbāb. She started to change in (mixed) high school, but when she attended medical school, pleasing her strict parents, that's when she went completely unrecognizable. At first, she gave up the Jilbāb for a head turban and then she took it off completely. She started dating a man, going to parties at night, and wearing the worst immodest clothes, she then cut ties with all her family and went to live with her grandmother which is a hateful Kāfirah. Her mother came crying to us asking us to tell her to fear Allāh, and we tried to, I tried to keep ties with her and remind her of the hereafter, but it was as if she was dead inside. It all went so fast and I don't know what was going on in her head. In the end, she totally failed her medical school of course, she owes university debt, she lost her Dīn, and tore her family apart. All this for nothing. The last news I had, she was working as a cleaner in a retirement home. Her story is surely a reminder: if you look for a benefit in this Dunyā while neglecting your Din, you will lose both and Allāh will humiliate you. She wanted to be a doctor too, but look what happened? She was a chaste, veiled believer, she made the

wrong choice and became like all the other miserable Mutabarrijāt. Are you 100% confident that you won't fall into Fitnah? Who is? If you want Allāh to honor you, then honor yourself first by staying in your home like all the believing women always did, and if you want Him to humiliate you then go ahead and mix with men and Mutabarrijāt. It doesn't always happen to others, it can happen to the best of us, guard your Dīn the best you can. May Allāh protect us from such a tragic downfall.”

“I'm from India and want to share my experience of mistakenly getting into a co-ed system for a week. It happened because I wasn't getting admission into a girl's college, as it was late and the admissions were closed, so I joined a co-ed school, not expecting it to be sooo bad. I just entered and noticed a guy, trying to be a friends with me. On the 5th day, another trying to get a chance for an introduction. Somehow, I got rid of them. Like, I had to get some work through, and there he tried to use a heart emoji, but I immediately warned him. He might have felt bad, but that was necessary. This way I got safe from one. For the other, I ignored him 100% so he didn't get that for which he was waiting for. After 2 more days, I left the school so I was safe from him also.

A scene that I accidentally saw, which was very inappropriate. I cried the whole day, as I'm not even able to mix with my cousin “brothers”. My mother trained me with a lot Hayā’ and Alhamdulillāh I feel like my Hayā’ level shields me from these things. That was the last day. Yes, my father paid the half fee and they didn't refund it, but I just couldn't gather courage to get into that environment again. I was supposed to wear a half-sleeved kurti for the uniform, and because of the Hindu atmosphere, I was also supposed to take off my Hijāb. It was so embarrassing. The co-ed system just does nothing but helps us reduce our Hayā’ which makes us do everything. There are no friendships between girls and boys. It's either an emotional attachment (which is very harmful and vulnerable for getting involved into big sins) or just a time-pass (which is a characterless act). It destroys the Taqwā and whatnot. I don't have enough words to explain the de-merits of this system. It just horribly destroys our character and also our concentration. There are very few people who are able to protect themselves which is absolutely a miracle, and we never know if a miracle is going to happen to us or not.”

❝As someone who has studied in both Muslim and Western schools, I've noticed that free-mixing is such a big impact on men and women, since a young age. While studying in the Muslim country, there wasn't any ruling that was adapted that respected the Sharī'ah of Allāh, Allāhu Musta'ān, and I'm talking about a country that was built because of Tawheed. All the mornings we had a thing called an "assembly" where we used to sing the national anthem along with some short Sūrahs, and then we used to study alongside guys, who could see us and could hear us, and sometimes both genders would speak louder so that they could both hear each other from the other class.

While in the West, it's obviously worst, since we're in the land of Kufr and secularism. I remember one time, while I was wearing a scarf on my head (considered Hijāb by so many, Allāhu Musta'ān) a guy just took it off of my head, and I couldn't do anything about it since I myself was very ignorant on the matter, and SubhanAllāh, a Mahram could've solved everything. Many women take pride in going out alone, having those girl's nights, or just having brunch and SubhānAllāh, social media platforms are filled with pictures and reels that show "Halāl girls' night", Astaghfirullāh... This religion is no joke. Even if you're wearing proper Hijāb, i.e Niqāb (no half Niqāb, I'm talking the full Shari' Niqāb), you should never leave the house without a Mahram. And SubhanAllāh, studying in an environment where you're mixed with the other gender, without a Mahram, how can there be something beneficial?

Parents leaving their kids at 8 am, so they can free-mix with the other gender for the next 6 or 8 hours, Allāhu Musta'ān, then those same parents will complain when they'll find out their daughter or son is chit-chatting with the other gender when everyone is asleep! WAllāhi, this is poison.

May Allāh protect Muslims from this filth.❞

❝I have attended a university in Germany for several years. What I have noticed is that such places (without us being aware of it) gradually destroy our sense of shame, our covering becomes less and less, we do not deal sufficiently with our faith and this environment influences us negatively (actively and passively) in every way. That is why

I ask every sister never to visit such a place!!! I don't really want to talk about my sins, but I just want to share the experience I had so that it warns other sisters. I always wanted to study, but never compromise with my religion. Unfortunately, my environment did not make me aware of the dangers. On the contrary, I was showered with praise for my studies. When I look back, my covering became shorter and tighter step by step without me consciously noticing it. The greatest danger is that such an environment influences you unconsciously. You see sisters who cover themselves loosely or not at all. And when they cover themselves they are able to talk casually with men. All this has an influence.

Also, you can't avoid interacting with men, for example in group work. Or you stand in front of the class with men and women and give a presentation. A lot of it was mandatory performances. This simply destroys the sense of shame and, as a result, the Imān also becomes less. Moreover, one thinks that this is "normality" and simply forgets that it is a sin.

When I compared myself with others, I thought I was practicing and rested on that. But the people I compared myself to, like most in college, were focused on the Dunyā. The university teaches you to focus on the Dunyā, everything is about the Dunyā. This stops you from seeing your mistakes and improving. You are in a daze.

I'm ashamed to say this, but I didn't even know what 'Aqīdah meant back then and I couldn't even read the Qur'ān properly. I had been taught so much in college, but hardly anything in my religion. And to me, it was said that I was among those who had "knowledge" and were "strict". I am so grateful and happy to Allāh that I did not die in that state.

It was only when Corona closed the doors of the university that I woke up. When I was at home and studying only from there, I could deal with my religion without that bad environment. For the first time in my life, only then could I see my sins. Truly, there is much wisdom that a woman should rather be at home. During the time I had to be at home, my condition changed by 180 degrees Alhamdulillāh.

Also, this feminist ideology is passively drilled into you. The woman must make a career, otherwise she is worth nothing. She must wear the pants in marriage, otherwise she is weak. She must study, otherwise she is stupid. She must be confident with men and not be shy. They really want to pull that shyness out of you. Just don't be shy when you're in front of the class. Don't keep your voice down. How many times have I been told to talk louder. A'udhubillāh, even though my Fitrah is like that, you are taught that it is all negative. A woman has to put all that down or she will even get a bad grade.

I realized when Allāh wants good for one, He removes one from that place. A sister who is practicing Allāhumma Bārik failed her exam after many semesters of study and had to leave. Alhamdullilāh I now see the wisdom behind that.

All this is really not worth it. And we women must not draw our self-esteem from such sources. Our religion has given us enough honor. Unfortunately, this West has manipulated our minds so that we do not see it. When I was still studying and about to make a career, I was honored by my Muslim environment. Nobody cared that I was sinning in the process. Now I am being put down by these same people and they try to expose me in every event. Our people think it is a shame for a woman not to have a career and even make fun of us.**"**

"Sister here. Before I made Hijrah I was attending a college in the West and of course, it was mixed. Something simple such as a prayer room, I mean there was no segregation whatsoever. I even requested the Kuffār students to organize a separate room for women but to no avail. So imagine a sister is praying, and a man can simply open the door and watch her, and you know, women cannot pray in public where men can see them. This is just one of the problems. Then imagine interaction in classes due to group work or sitting next to a man? It was so depressing for someone who wants to fear Allāh and take this Dīn properly. Therefore never attend school or college in the West and make Hijrah to a country where you can attend a proper institute where you don't have to compromise in your Dīn. Even if we leave the specific Fitnah of mixed institutes aside, just enrolling in these filthy Kuffār's classes is going to disturb you because of how immoral they are and how much they have normalized blasphemy and

indecency. For example, back in 2012 I had to take an English course as it was required for my degree, so we had to study a filthy novel which spoke ill about Nuh عليه السلام. It was so perverted and I was supposed to write a paper on this garbage. How disgusting and vile, it just makes you hate your situation, and if Allāh has Mercy on you then you will realize how quickly you should head out of such immoral societies. Then in biology courses, you're forced to learn about evolution and other Kufri theories. It's so demeaning and against your Fitrah. So never dwell in these lands. let alone studying and enrolling in mixed institutes. If your ‘Aqīdah and Tawheed is not strong there is a huge chance of falling into Fitan. Moreover, there were so-called Muslimāt attending the college and they want to befriend you and actually, they are Mutabarijāt without sound ‘Aqīdah. It's another fitna because they will invite you to free-mix by saying come and join the Muslim student association and whatnot and speak to other men all the time, thinking it's something Halāl. My advice would be to flee from these lands just as our prophet صلى الله عليه و سلم advised us, and if we are unable to then get out of such places of "education" and learn online in the seclusion of your home. May Allāh always give us Thabāt. Ameen.”

“I myself didn’t go to a mixed university (as my parents didn’t allow me, and now I understand why, but I was mad at them back then, may Allāh forgive me) but my very close friend still goes to a mixed university. And the changes I observed in her were very heartbreaking. (This is for Da’wah sake Inshā’Allāh not for exposing her sins obviously). She at first was very introverted so she didn’t engage with boys, but as time went by the only friends she made were boys, and she thought making friends with girls will be dramatic. She spoke with the boys a lot, she even ignored me and our other best friend and only gave her attention to them. We told her a lot of times that this is not good and not permissible for us, but she ignored our words saying we were too extreme.

She started not caring about Dīn and any other things that were Harām. She started to dress up, adorn herself, and always wanted to look good. She even started dieting and working out so that she may look good and get some attention. She would send pics of boys to us and make us rate them. She even liked some of them and started to flirt with them. Everyone in the university had no Hayā’ and would openly hug and kiss

each other, they would always have arms around each other and she would take pics and post them. I hated this and I told her so many times to not do that and stay away from them, but because of this our friendship got very much affected. But I didn't leave her side still because I was afraid if I left she would fall into more Harām and no one would be there to tell her what's right. They all danced and sang together. There were all very open with each other. But Alhamdulillāh Allāh guided her a bit and helped her (those boys made her feel bad and broke her trust and stuff). So, she is on the right path now, but she still goes to that university so she thinks she still has to socialize with them and she has no other friends. May Allāh guide her.**"**

"The amount of free mixing, Tabarruj, Irjā', Modernism, government infiltration via "Muslim" organizations and "Muslim" professors, etc that exists on campus is insane. I have stories on stories I can tell, but here is one that comes to mind:

It was a time on Friday where *everybody* was out of class. While I was on my way to the library, I saw a sister who had a Hijāb on run towards some dude and hug him (I'll give the benefit of the doubt here and say they were married. But even so, there is no excuse for this type of shameful behavior). I won't explain the manner in which this was done, so I'll leave it at "hugging". WAllāhi, it was one of the most shocking and vile things I've see. I walked numb for a few minutes unable to comprehend what I saw. A wave of shame hit me and I felt that the 'Athāb of الله (سبحانه وتعالى) would befall me for not forbidding this evil. I turned back, but could not find them anywhere.

The state of Hayā' on campus is at an all-time low. A week or two ago, they had a "Hijāb day". Some sisters decided to advertise the event by plastering their faces on social media full of makeup "advertising" the Hijāb. Mind you, this was done and promoted by the Muslim Student Org on campus.

Even worse than all the stories combined, is the absence of students who are on the 'Aqīdah and Manhaj of ASWJ. Without exaggeration, I can say that every time I get to know an individual on campus or listen to a "Shaykh" who comes to visit, I end up discovering that their 'Aqeedah is tainted with 'Irjā or modernism. May الله (سبحانه وتعالى) guide us all.**"**

“I don’t even know where to start SubhanAllāh. It seems as if free-mixing is a forgotten sin among Muslims. I will share a few experiences. One day we had a class about the signs of domestic violence and when to report it etc. So the teacher started telling us if we see these signs we should alert something we call safe home (it is an organization that helps with domestic violence etc.)

So she starts with the first sign:

1. If the woman has to ask her husband permission to go out of the house or to go hang out with a friend.
2. If the woman always goes somewhere with a male relative.
3. If the women suddenly start wearing cultural clothes such as Islāmic clothing (she meant Shar’i Hijāb) “because that means that she is probably forced by her husband.”
4. If the man deals with the financial affairs, meaning she has to ask him for money, etc.

As she was going on and on I realized that she was portraying the Muslim household where they were portraying the Muslim man as this monster that is abusive and that the wife is being oppressed. I was shocked subhānAllāh, this is what they teach us. And then all the Muslims girls had to defend themselves and explain why we wear the Hijāb etc.

The second story that I want to share is, one day some sisters and I were standing in the hallway. Some of us still had to pray. While we started to separate our ways, we started hearing weird noises. I’m not going to tell you what I heard but I think the next thing I’m going to tell is going to make it obvious. We have this random place where we pray where usually nobody comes. But this time a Muslim girl and boy came upstairs and they were the same people that were making these noises. Upon seeing us, they ran away in shock. SubhānAllāh, while their parents think ‘I am sending my precious children to school to learn something’ they are dishonoring themselves in front of Allāh and the rest of the people without no shame Allāhul Musta’ān.

The third story, we had classes about diversity in our community, and for that, they had invited guest speakers. One of them was a gay man and he came to tell us about homophobia the things they usually talk about, acceptance, etc. Well, a little later they start talking about religions that don't accept things like that and how that in the future must change/is changing. We also had to watch a movie about gays coming out. They want to normalize homosexuality through these classes. And when we started to give our own opinions, they became mad and we got into this crazy discussion.

And most sisters have to be honest, those Kuffār men always try to give you compliments even if they only can see your eyes. They will literally try to give you a compliment about anything that they can. It does affect your Dīn or Akhlāq. And if you don't believe that, I would say look at your level of Walā' and Barā', and did you take the responsibility of enjoining the good and forbidding the evils? So you keep sisters in check who gossip all the time? Do you advise those who dress inappropriately? Because if you don't do that, you yourself are going to be corrupted. There is so much Munkar the moment you step in that school you feel your Imān going down. And read the story of the wife of Musa alayhi salaam and the Sahabiyāt, do you see any resemblance when you look at your Akhlāq?

I have many more stories. But I will stop at this. May Allāh forgive us for our shortcomings and keep us steadfast upon pure Tawhīd.**"**

"My journey into Kufr did not begin at university. Rather, the seeds for this process were planted in kindergarten. I remember very well how the topic of "infatuation" came up in kindergarten. All the girls were in love with the boys. The years after that actually only got worse. And you have to remember that I grew up in a devout family and had a strong belief in Allāh as a child; didn't last long. Then in elementary school, it got really bad; with sex education classes and certain classmates who already had experience in these things. I was still very much a child at the time and remember very well how disturbing it all was to me, especially since I had never been confronted with such things at home. As a child, I always thought that Muslims don't do that kind of thing, and if Muslims have babies, it's because Allāh puts them in their wombs,

SubhānAllāh. The very worst time was in high school. The pressure was too much, so from then on I gradually lost the last bit of Imān.

By the time I was 16, I called myself an atheist. I won't go into details, but I didn't leave anything out. At home, it was bad, because my parents tried everything with heart and soul to dissuade me. The older I got, the more I longed for what I thought was freedom; I wanted to live like the Kuffār without my family standing in the way. So I moved away from home. There I began my journey back to Islām, to Tawhīd, but it took about 6 years, Alhamdilillāh. During that time, I also attended university. But as I said, university was not the worst station of my school career. I was a prospective teacher, so I was able to gain a different insight into the school system, a system that was created from the beginning to separate the children from their Fitrah and make them obedient soldiers of the system.

That was a very rough summary of my life. What I can say in conclusion is that everything bad came from school and the free-mixing at school, etc.”

“As a young girl growing up, I had many dreams, but getting married was never one of them. I had developed a fear of marriage and men after seeing the abuse and oppression the women in my community went through. I didn’t want that for myself, but I thought that was my only option — to settle and have Sabr, because why would I be different than the countless other women like me? I used to think righteous men only existed in storybooks, and that I couldn’t rely on any man in my life to take care of me. After seeing so many women get divorced, or forced to stay in unhealthy, oppressive marriages where their husbands would refuse to provide for them and their children. After seeing so many women forced to work and provide for themselves and their children. I didn’t want to struggle like them in the future, so I developed hyper-independence and wanted to set myself up to be self-sufficient. Therefore, I decided to go to university with the “just in case mindset.” I’m getting my education “just in case” I need it in the future, “just in case” I marry a horrible man who won’t provide for me and my children, “just in case” I need to fend for myself in this cruel world. Unfortunately, at the time, I didn’t know any better. I was a product of my environment and experiences. I wish someone would have told me what I learned later on in life. That

there are still righteous men out there, that we should put our trust in Allāh, for indeed He is our Provider and will make a way out of every difficulty. I wish someone would have told me the dangers of going to university and how you slowly lose yourself mixing with the Kuffār. I wish someone would have told me that it does more harm than good, especially for women. But no, everyone would tell me the opposite and would praise me for my worldly achievements. Allāhu Musta'ān. Little did they know my heart was dead, and the degree I was chasing took every ounce of joy from my life. At the time, I didn't understand why it was so difficult for me to go to university, to mix amongst the Kuffār, to read their books, to listen to their lectures. But I realized later on that there was still khair inside me and my heart and soul could not accept corruption, so every second amongst the Kuffār made me miserable.

Ahamdulillah, Allāh saved me and protected me from so much Fitnah and Harām. From so much systematic brainwashing, because that's what these Kāfir institutions are. A place where you become a sheep and only by the mercy of Allāh are you saved from being fully enveloped in their darkness. Despite how much Allāh protected me, it still had an effect on me. Especially when it came to my mindset and my mental health.

Mixing with the Kuffār, learning from them, reading their books, slowly but surely starts affecting your mindset. Especially for those who are newly practicing and beginning to take their Dīn seriously. They are faced with a lot of conflicting information and arguments and they don't have a solid foundation to combat these views.

I didn't realize how much of a feminist mindset I had until after I left and isolated myself. I never labeled myself a feminist nor believed in the movement. I knew it was corrupt but I didn't realize how much it's intertwined in everything they would teach us. All the research papers they would assign, all the topics they would have us discuss. They wanted us all to have the same mindset and be a sheep to society and conform to their standards of morality. However, they wrap up these concepts so nicely, so people don't question their agenda, they slowly start feeding you their ideas, and if you aren't careful you become just like them.

I spent the best years of my life, 18-23 amongst the Kuffār chasing a worldly degree. I would spend my days and nights slaving away studying their books and gaining knowledge that would not benefit my Ākhirah. The first year of university, I was excited and happy that I made it this far and was going to build the successful future that I had envisioned for myself and it was the first step to becoming the independent woman I strived to be. However, the more I mixed with the Kuffār the more miserable I had become. I knew something was not right. By the second year of university, I was ready to leave it all. I no longer wanted to pursue a degree. I began learning more about my Dīn and Alhamdulillah Allāh guided me towards the truth, but I wasn't strong enough then to leave it all behind. I wish I was, but I kept with it because I feared I might regret it. However, I came to regret having wasted the best years of my life not seeking beneficial knowledge that would help me in my Ākhirah. I spent the best years of my life furthering my Dunyā and elevating my rank amongst people. I neglected what really mattered, my rank in front of Allāh. You cannot balance Dunyā and Ākhirah, you have to choose one or the other. We have to give ourselves to Allāh and rush to please Him, love Him, and do everything for His sake and for the victory of His Dīn. We shouldn't waste years of our life, slaving away at a degree. We should strive to seek Islāmic knowledge, and become women who will raise the future generation of righteous men and women who will carry the banner of Tawheed. University doesn't prepare you for this, it just delays the process and, for some people, they completely lose their way and fall off the straight path. Not everyone is blessed to remain steadfast or to be guided back to Allāh. Therefore, university isn't worth your Ākhirah, it isn't worth the risk of completely losing your Islāmic identity and forgetting your purpose in life.

The best advice I can give my sisters in Islām, after having gone to university and becoming an "independent woman" is that nothing will ever give the heart peace except in the remembrance of Allāh. Nothing will give you the sense of security you seek except with Allāh. This Dunyā is filled with trials and tests, but we should never fear future trials. Rather, we must equip ourselves with beneficial knowledge and most importantly have Taqwāh in Allāh. The best thing we can do for our future selves and our children is to heal ourselves from past trauma, and learn about true Tawheed in Allāh and not fall victim to the Western programming which tries to take women out of their homes. Many women think university will be the answer to their problems, but

it just creates more. If something disturbs the peace of your heart, you should leave it without hesitation for the sake of Allāh. You have to believe that He will grant you so much better than what you gave up. I wasn't strong enough then to leave it all behind, but I eventually did leave it all and it was the best decision I made for myself and my Ākhirah. My mind was no longer consumed with the Dunyā and I had time to fix my relationship with Allāh. For indeed if you give something up for the sake of Allāh, He will give you better than what you "lost" even though I didn't lose anything of importance. However, what I gained was priceless — my peace of mind, a sense of direction and understanding of my true purpose of life. It was only when I let go of everything society told me, and rushed towards Allāh did I find the peace I was searching for.**"**

"I am now, Alhamdhulillāh, a mother and a wife, a Niqābi who regrets my past, and a large part of that regret comes from the days I spent in a free-mixed university. I had started with a long, loose black Hijāb, that had no decorations on it, and I felt my need was "purely educational". I was bought up thinking this is what gives a person their dignity but SubhānAllāh, that was what took it away.

In an Information Technology class, back then, it was rare for females to join. So in a class of mainly males, I was one of the four females. Being clad in somewhat modest clothing (compared to others), I drew curious attention towards myself. I was nervous at first, slowly I began to get used to it. I never liked being infront of a crowd and I was shy, with what little my parents knew of Islām, at least my father valued my shyness. But they were ignorant and didn't understand this would be an attack to my modesty to let me go ahead with uni, and so it was. I got used to bieng infront of the eyes of men. While I thought I was delivering an "intelligent speech" or "appearing smart", my deceptive show-off heart did not understand the men's eyes were taking in something else...Astaghfirullāh.

I first refused sitting among males in coffee shops after class, but eventually that did not feel like a problem too. In the hubbub of good grades and being welcomed to join the sittings of "animal behavior", where men and women sat together joking, laughing and most importantly; flirting, my Hijāb became shorter, tighter and decorated. I fell

into one sin that led to the other, it all began with those small steps, which was losing the Hayā' which Allāh put in me naturally, as I am created as a female.

Society made me feel my modesty was "low self-confidence", while low self-confidence was conforming to the ideals of a society by giving up my own values and dignity. And I was made to understand it was "oppressive" to not display my opinions, self, and thoughts to the world. While oppression was bieng coaxed to feel useless, as what Allāh created me was a female, to bear children, be a loving wife who was modest and chaste, a believing pious slave of Allāh.

My life spiralled out of control. And it was only Allāh's mercy that I didn't find settlement into that life, that my grades or popularity didn't decieve me into thinking I was happy. Alhamdhulillāh that it left me crying every night, wondering what was it I am chasing, why was I so unsettled? The reasons of my unhappiness, I kept mistaking it for always something else. Disappointment in people/expectations, while it was just the pain of sins and being away from Allāh, and losing my dignity (Hayā').

Finally came the deciding moment, where I stopped and dropped out of college. I stopped wearing make-up and made my Hijāb big again, and my popularity of course got smaller. By correcting some of these mistakes, I still vaguely thought I should finish college. But then I had to sit at an Ethics paper. This subject was compulsory in my degree program. In this exam, I had to contemplate a crime scene and then give my answers according to how right and wrong would be chosen under "golden rule" and some other philosophical/religious views, and finally, Islāmic Sharī'ah. In order for me to answer that, I had to make the other laws and religions sound like they also had some validity and support the answer with their justifications of right and wrong. I did not finish that paper, however I couldnt explain why. I got a headache so bad, my chest pounded and I left the exam. This somehow shook me, while I had no knowledge of Tawheed and its proper understanding. It just made me realize the path to Allāh cannot be mixed with this path.

That modesty cannot be mixed with free-mixing.

That dignity cannot be mixed with promiscuity, debauchery, and show-off.

It was clear, and I wanted clarity.

Alhamdhulillāh Allāh saved me from that path of what would have came later to be worse, as I saw how good natured, sweet female friends later became … another brick in the wall of the Kuffār system, with a robotic, depressed life.

Alhamdhulillāh, I regret it, for the years I spent sinning I have suffered later, its consequences had outweighed the few seconds of fleeting exhilaration which was always a vague memory before the day even ended. Forgive me, for the long message, but I can only say how much it hurts to have gone through that, and how painful were the days of forgetting my role towards my Rabb. To anyone chasing this world in the cover of "education", necessities forced by society, pressure of families, I have one message:

Some things that are lost cannot be gained back.

And I remind you of Sūrah Al-'Asr — time.

Lost in losing dignity, modesty, obedience to Allāh and following the way of the Messenger ﷺ, becoming the Hizb of Allāh, is a regret that cannot be overcome. May Allāh forgive us, have mercy upon us, and honor the lives of the Muslimeen and Muslimāt, Aameen.**"**